

The Classical Outlook

VOLUME XXVII

MAY, 1950

NUMBER 8

CENSUS-TAKING, ROMAN AND AMERICAN

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The University of Notre Dame

WE CAN determine in many fields the extent of the legacy that the modern world owes to ancient Rome. Our own American government has drawn many an inspiration in the matter of administration from the Romans. The American census-taking, for instance, is thought of as essentially a native institution. Yet, if we analyze the various features of the American and Roman systems of census-taking, we can find traces of the debt that the new world owes to the old.

Although the American and Roman systems are different in the actual mechanics of the operation, there is, nevertheless, enough similarity of spirit and interest to warrant a comparative study. Every nation has devised some system of registration of its population, for one purpose or another. No system was devised for the sole purpose of counting the population, and none has survived as such.

The ultimate purpose of the Roman census during the early period of its history was for taxation and for military preparedness. Rome was beset on all sides by her enemies, and she had to be on guard constantly against any military invasion. The governmental treasury had to be replenished constantly to meet such an emergency. The government had to know, on the one hand, who was to pay supporting taxes and how much, and, on the other hand, who was to do the fighting and how expensive he was to be for the government. Registration helped to classify the population for these two urgent governmental needs. The reason for the establishment in 1790 of the first American census was surely more than a mere desire to know the color, age, and sex of our citizens. The early Americans, like the early Romans, had to be prepared to fight for their country, their liberty, and their rights every day. Consequently, they were compelled to find some equitable plan for the distribution of the financial and military burdens of war. Census-taking was the answer to their vexing problem. Thus in both the American and the Roman census, war, or rather the threat and possible bur-



Courtesy of Mount Mary College,
Milwaukee, Wis.

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EURYDICE ON

THE BANKS OF THE MENOMONEE

dens of war, was the immediate cause of the establishment of the census.

The Roman census was even organized on a military basis, and continued so throughout its long history. The male population was arranged according to wealth into classes and centuries. Each class, in turn, was subdivided into a junior and a senior class. The junior class consisted of all males between the ages of 18 and 45; it comprised the effective military machine in case of war. The senior class was made up of all males between the ages of 45 and 60, who were assigned to the home defense. The war- and peace-time drafting of men in America has some of the features of this Roman census classification. Furthermore, one of the main features of the early American census was militaristic: the reason for the separation of all male groups under and over 16 years of age in the early census seems to have been a desire to ascertain the

military as well as the industrial strength of the country. The early Americans, faced with the constant threat of war, realized that it was an absolute necessity and a great source of security to know the extent of their man-power in the event that the imminent threat ever became an actuality. The immediate access to such a classification of its male citizenry proved to be very valuable to America in determining and organizing its fighting strength in its recent wars. It helped to shorten, if not actually to win, the latest war.

No one in the early, and even in the later, Roman state had ever dreamed that the census, of such humble and unheralded origin, could develop into one of the most dreaded as well as dignified functions of the government. Many a brilliant chapter in the pages of Roman history has been written by the censors of the Roman republic. The early Roman registration was under the direct supervision of the king and his assistants. This supervision was inherited by the consuls and their assistants during the early period of the Republic; they exercised it until the period of the temporary suspension of the consulship in the first half of the fifth century, when the duties of the registration were assigned to two newly created officers, the censors. With the creation of the new magistracy, the census assumed an enormously important position. The censorship soon outgrew its original features and to it were added new duties and powers which rendered it the most influential political institution in the state. No wonder, then, that the censorship was deemed politically the "apex of a career." It became a major magistracy, along with the consulship and the praetorship. Besides enjoying, as a major magistrate, the various extraordinary privileges of the right to take the *maxima auspicia*, to wear the purple-striped toga, and to sit in the curule chair during official governmental procedures and meetings, the censor had the rare privilege of a regal burial, an honor accorded no other Roman magistrate.

The American census, too, developed into something extraordinary and something beyond what had been intended by its originators. The number and extent of the census inquiries, starting in 1790 with but a

single schedule calling for only three details—as to color, age, and sex of the person queried—have grown steadily to a long and varied list of topics, many different schedules, and an almost endless number of inquiries. But the American counterpart of the Roman office of censorship did not and could not develop into such a rare institution. The importance, however, of the American office can be surmised from the changes that it did undergo as it developed from the simple original registration by marshals and their assistants, who sent their results directly to the President of the United States, to the more elaborate establishment, in 1902, of a census office in the Department of the Interior, under the direction of two census officers.

It is not at all surprising that there is little direct relationship between the fully developed American census and the Roman census. Even in the Roman political machinery itself, there was nothing comparable to the office of the censor. So unusual and even dreaded was the nature of this office that reflection to it was forbidden, the two censors were elected at the same time, and they had to keep the office simultaneously. If one of them happened to die while in office, the other one had to resign. The Romans themselves had probably realized the political Frankenstein's monster that they had created. They, too, realized that there was too much power for evil as well as for good in an office whose chief attribute was that of irresponsibility. It is when we consider this important feature of the Roman census that we can appreciate the real point of departure that exists between the Roman and American systems. The later Roman censors of the Republic had the right not only to issue a new list of citizens, but also to look into their private lives; they had actual or potential control of the conduct of each and every citizen.

This extraordinary power of the superintendence of conduct (*regimen morum*) is of the greatest importance in the history of Roman society and politics, for it invested the censors with complete authority in regulating, for all practical purposes, the course of action of the entire population. They had the power, for instance, of setting a stigma upon any private citizen for such offenses as neglect of property, dissolution of marriage, bad treatment of children, irregular life, and even bad manners, and upon any official for the abuse of power in office. Such a regulation could never have become part of the American way of life; each of us would be

guilty of at least one of the offenses for which the penalty was a stigma on the character! This stigma, in Rome, was made public. By it the censors could expel a man from his rank, deprive him of the right to vote, and fine him by adding to his tax burden. No one could veto or even question the decisions of the censors. The effect of such a rigorous and almost dictatorial censorship was felt by Americans during the last war when, because of the seriousness of the emergency, the government assumed the right to control and supervise all activities, private as well as public, lest they endanger in any way the safety and welfare of the country.

Census-taking in the United States is an elaborate affair. Months of planning are required to insure its success. In Rome, the elaboration prevailed not only in the preparation, but also in the performance, in the actual taking of the census. The Roman censors took the major auspices on the eve of the census, to ascertain the will of the gods. On the day of the census itself, the heads of the families were summoned to the Campus Martius, where they appeared individually before the presiding officials and answered several stereotyped questions, concerning such matters as name, address, age, names of the members of their family, amount of property. The registrants stood at attention during the ceremony, like American soldiers during a military review or inspection. The Romans, after all, were being enrolled into the "citizen-army" of the state. At each census the Roman army was in reality undergoing a review and reorganization. After the completion of the registration, the army was purified in the religious ceremony of the *lustrum*, a *suovetaurilia*, in which a pig, a ram, and a bull were led three times around the whole army and then sacrificed to Mars, while the censors offered up prayers that the power of the Roman people might be increased and magnified. The officiating censor then led the citizen army to the city gate and dismissed them. He, in turn, drove a nail into the wall of a temple, and deposited the new roll of citizens in the *aerarium*, the state treasury of Rome. The ceremony was more elaborate and more impressive than one would imagine from this brief, prosaic description of it. It was a general purification of the people, and as such it assumed a very serious, dignified, and religious character.

None of these religious and ceremonial features has become a part of the American census. There is, however, an air of seriousness about the

American registration that reminds one of the seriousness of the Roman, as the directors take an oath to discharge their duties faithfully and conscientiously. The government does not pick its census-takers at random. Examinations are held in the various districts of the country to determine the qualifications of applicants for the position. Appointment is based on competitive achievement, not on political affiliation.

There were hints and suggestions during the early history of the American census which remind us of some of the distinguishing features of the Roman census. Learned societies like the American Philosophical Society had made efforts, before the sixth American census, to make registration a vehicle for the ascertaining of sundry facts important to society. It is true that tables showing the various professions and industries of a society could never, in themselves, develop into anything like the Roman *regimen morum*. But these tables did give the directors of the census something more important than a mere numbering of the population. They gave them at least a fairly accurate knowledge of the pursuits and resources of the country. That is as far as the American census developed along Roman lines. But let us imagine for a moment that other, more radical agencies had been at work during the early census-taking in America to insure the proper success and development of American pursuits and resources. Continued development of pursuits and resources considered conducive to the welfare and safety of society might have required supervision; supervision of pursuits, supervision of candidates; supervision of candidates, as happened in Rome, supervision of the habits and the lives of candidates. It is easy to understand, then, how the Roman censors' severe power of supervising the very habits of life of the citizen developed from the seemingly innocent authority of compiling a list of Roman senators and citizens.

This year of 1950 will mark the seventeenth decennial census of the United States. The American census has undergone much change since 1790, when the seventeen marshals and their five hundred assistants traveled from settlement to settlement to make the first official registration of the American population. The actual functions and powers of the Roman and American directors of the census are entirely different; yet it is interesting to note the similarity of their spheres of activity. They were interested (but for different reasons)

THE CLASSICAL OUTLOOK

Entered as second class matter Oct. 7, 1936, at the post office at Oxford, Ohio, under the act of March 3, 1879.

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SUBSCRIPTION \$1 PER YEAR. Annual fee of \$1 for membership in American Classical League includes subscription to THE CLASSICAL OUTLOOK

Published monthly, October to May inclusive, by the American Classical League, Miami University, Oxford, Ohio
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in the data furnished about the public welfare, public works, and other community enterprises. We can be thankful that the American census did not develop into the Roman type of strict censorship. It is far more pleasant (and more tolerable) to study the effects of such a system from observation than from experience.

NOTES AND NOTICES

To the list of members of the National Committee on the Junior Classical League has been added the name of Augusta Gibbons, of Sharon, Pa. Miss Gibbons has accepted the chairmanship of the sub-committee on membership.

Additional state chairmen for the Junior Classical League are as follows: for Florida, Lynnette Thompson, of the University of Florida; for Kansas, Lorina Knoll, of Kingman; for Kentucky, Mary Wood Brown, of Lexington; for Louisiana, Carolyn Bock, of Natchitoches; for Michigan, Helene Wilson, of Dearborn; for Missouri, Helen C. Gorse, of St. Louis; for Montana, Mabelle Irvine, of Whitefish; for Ohio, John J. Singer, of Reading; for Texas, Marion Sterling, of Waco; for Virginia, Flora Lynn, of Valley Forge; for Washington, Elizabeth Gillis, of Renton.

Eta Sigma Phi, national undergraduate honorary classical fraternity, has published an attractive folder entitled "Eta Sigma Phi—What It Is, What It Does, What It Hopes To Do." College professors interested in the fraternity may obtain a copy of the folder from Professor W. C. Korf-macher, Saint Louis University, 3650 Lindell Blvd., St. Louis 8, Mo.

Thirty-seven students, representing fifteen different schools, competed in the Eta Sigma Phi Greek Translation Contest for 1950.

High Points, a monthly magazine published by the New York City Board of Education, 110 Livingston St., Brooklyn 2, N. Y., contains a department of much interest to teachers of the classics. It is "The Antiquarian's Corner," conducted by Morris Rosenblum, teacher of Latin at the Samuel J. Tilden High School, Brooklyn, N. Y., and one of the contributors to THE CLASSICAL OUTLOOK during the current school year. The "Corner" is devoted to things old and yet new in education, with special emphasis on Roman and Greek history, literature, and pedagogy. One issue, for example, contained an article on Lake Como and on Pliny the Younger's establishment of a school at Como. The "Corner" has been commented upon in *The New York Times*.

The *Medea* of Euripides had a week's run at the University of Kentucky, February 13-20, as a part of the ceremonies connected with the dedication of a Fine Arts Building, which includes a "little theater." The play was in English, and was based on an original translation made by a graduate member of the Department of Ancient Languages.

The *Medea* will be presented also at Cedar Crest College, Allentown, Pa., in English, on May 31 and June 1 and 2.

Professor Louis E. Lord, Chairman of the Managing Committee of the American School in Athens, reminds us that friends of the American School are asked to send used clothing, for employees of the School, to the Near-East Foundation, 54 East 64th St., New York, N. Y. The price of clothing in Athens is so extremely high that

assistance of this kind is desperately needed. The Near-East Foundation will pay the trans-Atlantic charges on the shipments; postage to New York must, of course, be paid by the sender. Articles should be thoroughly cleaned before they are sent to New York.

The American Academy in Rome has awarded three fellowships in classical studies for the year beginning October 1, 1950. Those receiving the award are: Berte M. Marti, Associate Professor, Bryn Mawr; Paul Pascal, graduate student, University of North Carolina; and Helen E. Russell, graduate student, Bryn Mawr College. The estimated value of each of these fellowships is \$3,000.

LETTERS FROM OUR READERS

THE END OF THE YEAR

Sister Mary Dorothea, S.S.N.D., of Mount Mary College, Milwaukee, Wis., writes:

"Our Classical Club concludes the year's activities with a classical dinner at a hotel. It is always a very colorful affair. Last year the menus were written in Greek. During the dinner two girls played flute music. The students always dress in costume, impersonating Greek or Roman mortals or immortals. The girl in our picture (see page 85) portrayed Eurydice. The Menomonee River, which flows at the edge of our campus, is a favorite haunt for the camera fans. We have some lovely Kodachrome slides of the girls in costume, which we project on the screen on occasion, to the delight of other students."

COMMENTS ON OUR ARTICLES

Professor E. C. Echols, of the University of Alabama, writes:

"I enjoyed very much the Strabo notes in your March issue, page 68—especially the fish-market story. It just goes to show that the humanities had to give way to practicality even in Greece. I suppose we can console ourselves only with the thought that maybe he was a *bad* cithara-player!"

Mr. Morris Rosenblum, of the Samuel J. Tilden High School, Brooklyn, N. Y., writes:

"Just after my article 'Imperious Caesar' went to the printer for your March issue, I noticed an apt reference in the *New Yorker* for December 17. There a writer used *confection* in its original sense of 'a putting together,' in the expression, 'the intricate confection of her hair.'"

A SPECIALIZED SERVICE

Professor Mignonette Spilman, of the University of Utah, has rendered a unique service both to the classics and to pre-medical education with her teaching and publications in the field of medical terminology. She writes as follows, in explanation of her interest in this particular field:

"When I came to Utah I hoped to continue my work on Tacitus' *Agri-cola*—and medical vocabulary is indeed a far cry from that! But, as I have often said, no teaching that I have done has been as rewarding as the courses that I give in medical Latin and Greek. When I was an undergraduate at the University of Kansas, I took courses with the Dean of the Medical School, and with the head of the Department of Physiology. The latter asked me to stay and assist in physiology, but I went on with graduate work in classics."

LATIN AMONG THE INDIANS

Miss Essie Hill, of Little Rock, Arkansas, chairman of the National Committee on Latin Clubs, writes as follows:

"A most interesting letter from Rev. Bernard Fagan, S. J., of the Holy Rosary Mission, Pine Ridge, South Dakota, tells of the Latin work in a school for Oglala Sioux Indians. He says, 'If the famous Oglala chief, Red Cloud, could have been resurrected and have put in his appearance at the Holy Rosary Gymnasium on the morning of last April 26, he wouldn't have been able to believe his ears, as he would have seen and heard his descendants, scions of a nomadic prairie nation, matching wits in the tongue of Cicero and Caesar; and I think old Red Cloud would have been highly pleased.'

"Father Fagan goes on to say that last year the seniors in this school, many of whom grew up speaking Dakota, surpassed the State average in English; that the principal, Rev. Lawrence Edwards, is a staunch advocate of the classics, and that he attributes the high grades in English largely to the correlated Latin-English program.

"To stir up competition in the Latin program, a contest was held, in vocabulary, grammar, and translation, between the boys and the girls of the ninth and tenth grades.

"Father Fagan concludes: 'We hope that Latin, time-tried educational tool that it is, will make our individual students eloquent American citizens, and so gradually uplift the culture of the whole people.'"

CLUB ACTIVITIES

Miss Essie Hill continues:

"The Latin Club of the Austin

(Texas) High School won a silver cup last year during the May Festival for having the best educational exhibit—a scene on Mt. Olympus with Jupiter, Juno, Minerva, and the other divinities.

"The Latin Club of Central High School, Washington, D. C., had an exhibit for the school Language Week in May last year. The theme was 'Latin Is Everywhere.' There were on display thirty-six different student projects—charts, models, relics, costumes, etc.

"The Latin Club of Andrew Lewis High School, Salem, Virginia, holds an annual May Day Dance and Court Presentation, a feature of which is the coronation of a Queen."

TAGS

Miss Elizabeth C. Kelhofer, of the High School at Chillicothe, Ohio, writes:

"Our Latin students recently staged an interesting contest. We gave out colored tags to all students who wished to participate. On one side of each tag was a quotation on the value of Latin; on the other side, under the heading 'What's My Name?', appeared a question, and a number. For instance, tag 36 contained the question, 'Some people call me the future passive participle; what else am I called?' In the school library was a large master cardboard sheet with numbered squares. The librarian (very cooperatively) prepared to receive the answers. Students went around looking at one another's tags. When a student thought he knew the answer to one of the questions, he hurried to the library. The first one turning in the correct answer to any question received a square, upon which he wrote his name; he then pasted it on the master sheet, thus showing that that question was answered. The questions dealt with history, grammar, mythology—all aspects of the class work. Prizes were awarded for the most answers given by any one student. Any student might take part; and a non-Latin student won one of the prizes!"

A LATIN CONTEST

Dr. Coleman H. Benedict, of New York University, writes:

"Since 1935, New York University has been conducting the Baird Memorial Latin Contest, created to give secondary-school Latin students an opportunity to test their ability to read Latin prose at sight in open competition. Last year 652 students from 127 public, private, and parochial schools participated. Contestants are divided into five geographical regions; and in each region they are divided into second-year and third-year

groups. In each group and region, separate individual and team prizes are awarded; these consist of gold medals and bronze urns."

ENROLLMENTS

Professor Dorrance S. White, of the University of Iowa, writes:

"We have some 200 students registered in our course in Greek and Latin for Vocabulary-Building—seven sections, instead of four, as we had expected. I have eighteen in my radio broadcast course in Greek Drama in Translation."

Professor Walter R. Agard, of the University of Wisconsin, writes:

"Our registration in classics has reached a new high for recent years, a total of 742; and we have ten candidates for the Ph.D. in classics."

CORRELATIVES

Mr. John K. Colby, of Phillips Academy, Andover, Mass., writes:

"Here is one of my teaching devices in handling correlatives. I call it 'The Shortest Short Story':

Nec . . . nec?

Vel . . . vel!

Aut . . . aut!

Students enjoy it very much."



THE EIGHTH DAY

By RUTH E. MESSENGER

Hunter College of the City of New York

AN UNUSUAL feature of the Mozarabic Hymnal, which was used in Spain in the Middle Ages, is a series of hymns for each of the twelve hours of the day. The series reflects, apparently, some ancient usage preserved side by side with the established cycle of hymns for the seven canonical hours of daily monastic worship. The themes of "hour hymns" recall conventionally the appropriate acts of daily life or the Biblical events occurring at the time of day indicated. Many of them, however, are highly symbolic and interpretative of medieval ideas.

The Mozarabic hymn *Ad octavam* reads as follows:

1. Octavus horae circulus
Iam vergit et nos instruit
Diem futuri examinis
Deflere cum suspiriis.
2. Septem dierum cursibus
Nunc tempus omne ducitur,
Octavus ille ultimus
Erit dies iudicii;
3. In quo, redemptor saeculi,
Non nos in ira arguas,
Sed a sinistris libera,
Ad dexteram nos colloca.

(*Analecta Hymnica Medii Aevi*, 27, 105)

That the eighth day symbolizes the day of judgment is clear. The hymn appears in a tenth-century manuscript of Madrid and has a counterpart in a manuscript from southern Italy, the *Hymnarius Severinianus*, of approximately the same date (*A. H.* 14, 40).

The origin of the symbolic eighth day is attributed to the unknown author of the *Epistle of Barnabas*, a second-century Christian document. Building upon the account of the six days of creation, he posits six thousand years for the world's existence, closing with the seventh day of rest which corresponds with the millennium. Then comes the eighth day described as if in divine prophecy: "Cernite, quomodo loquatur: non mihi accepta sunt praesentia Sabbata, sed illa, quae ego feci; quando scilicet, universis finem imponens, octavi diei faciam initium, hoc est, initium alterius mundi." (Ch. 15. Latin translation from *MPG* 2, 771.)

The chronology of the "end of the world," millennium, and final judgment is of course based upon New Testament sources. Our interest here lies, not in the literature of the subject, but in the symbolism of the eighth day as traced in medieval hymns.

In the seventh century, Christian chronology became a matter of importance because of the controversies over the date of Easter. Of the scholars of that day who took part in the discussion, the Englishman, Baeda Venerabilis (the Venerable Bede) was possibly the most learned. His *De temporibus liber* traced the ages of the world's history, beginning with Adam, through the first five periods. The sixth age, which he dated from the reign of the Emperor Octavian to his own time, 708, he regarded as still in progress, with the future known only to God: "Reliquum sextae aetatis Deo soli patet." In a second work, *De temporum ratione*, he looks forward through New Testament statements and prophecies, to the seventh and eighth ages. The eighth day now symbolizes a day of resurrection and an era of eternal joy, just as the Resurrection of Jesus followed the seventh day or the Hebrew sabbath. Bede repeated this theme in a long hymn or poem entitled *De operibus VI dierum et de VI aetatibus*, opening with the line "Primo Deus caeli globum" (*A. H.* 50, 100). The nineteenth and twentieth stanzas are devoted to the eighth day, forming a

poetical counterpart to his prose exposition:

19. Octava (aetas) restat ceteris
Aetatibus sublimior,
Cum mortui de pristino
Terraes resurgent aggere.
20. Vultumque Christi perpetim
lusti cernent amabilem
Eruntque sicut angeli
Caelesti in arce fulgidi.

Whether the writers of the hymns used in Italy and in Spain, cited above, were acquainted with the works of Bede, cannot be determined. They were thinking rather of warning and the judgment, while Bede was contemplating the age of blessedness succeeding that *dies irae*, or day of wrath. Turning to the Resurrection hymns from the Mozarabic collection we find an unknown author who may have been familiar with the symbolism of the eighth day from Bede's writings or some earlier source. It is expressed very simply in the hymn "Te, lucis auctor, personant," also from the tenth-century manuscript (*A. H.* 27, 87):

3. Octava prima redditur,
Dum mors ab unda tollitur,
Dum mente circumcidimur
Novique demum nascimur.

The appearance of the eighth day in Latin hymns from England is not surprising nor the symbolism of Bede's writings unexpected. A manuscript from Bridlington, of the twelfth or thirteenth century, contains an Easter processional of nine elegiac strophes, devoted entirely to the subject of the eighth day and eighth age:

Salve, festa dies, felix octava dierum,
Quam fecit dominus nomine reque suam.

With this opening strophe the poet proceeds to expound his doctrine. In the third and fourth strophes he writes:

Praesens vita dies septem tantummodo novit,

Post hos octavam vita beata tenet.
Hi miserae vitae sunt nobis, illa beatae,
Cuius mysterium continet ista dies.

The sixth and seventh strophes link the eighth day to the Resurrection feast which the hymn celebrates:

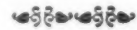
Ipsa resurgentem vitam de morte
(Christi) recepit

Octavae vere gaudia nacta prior.
Spiritus adveniens ipsam Christusque resurgens

Insignem feriis omnibus antefereunt.
(*A. H.* 43, 28)

One may dismiss the curiosities of the eighth day as another illustration of the medieval interest in numbers and symbols or one of the oddities of medieval interpretation of the Bible. Or one may regard the subject as an

evidence of interest in the end of the world and of the coming judgment which seems to have been nearer to the thoughts of the medieval than to those of the modern man. As a matter of fact, it is a subject ageless in its interest. The widely advertised exhibition at the Hayden Planetarium in New York of the five possible cosmic disturbances which might conceivably eventuate in the destruction of our planet has been discussed both in Europe and in the United States. The Latin hymn writers were concerned, however, not with a scientific possibility beyond the scope of contemporary knowledge, but with man's responsibility. They pointed not to his physical annihilation but to his spiritual existence continued in a post-world period of eternal bliss, the reward of the righteous.



SUMMER COURSES AND LATIN INSTITUTES

The following lists of summer courses for teachers of the classics arrived in time to be included in this issue. Inquiries about courses in other colleges and universities should be directed to those institutions.

American Classical League.—Latin Institute, June 15-17, Haverford College, Haverford, Pa. For preliminary program, see our April issue.

American Academy in Rome.—A comprehensive course, on the graduate level, in Roman civilization from the earliest times to the reign of Constantine, based on the study at first hand of existing monuments in and about Rome (Rowell). For details address American Academy in Rome, 101 Park Avenue, New York 17, N. Y.

American School of Classical Studies in Athens.—A six week's course, on the graduate level, in the art and archaeology, history, and literature of ancient Greece, with excursions to important sites (Lord). For details address Professor Louis E. Lord, Bureau of University Travel, 11 Boyd St., Newton 58, Mass.

Association for the Reform of Latin Teaching (The Leys School, Cambridge, England).—(Aug. 30-Sept. 3): Demonstrations, lectures, practice in spoken Latin and Greek.

California, University of (Berkeley).—First Session (June 19-July 29): Greek Classics in English (Gordon); Latin for Beginners (Gordon and Goetzl); Greek for Beginners (Pritchett). Second Session (July 31-Sept. 9): Greek and Roman Mythology (Fontenrose); Elementary Latin Readings (double course) (Green); Greek for Beginners (MacKay).

Colorado, University of.—(June 19-Aug. 26): Greek History (Sophomore level); Athenian Empire (Junior and Senior level); Roman Empire (Junior and Senior level); Classical Backgrounds of English Literature; Greek Mythology; Scientific Terminology for Medical and Biological Students; Seminar in History of the Late Republic (Graduate level); Seminar in Vergil (Graduate level); Courses in Latin Literature (Junior, Senior, and Graduate level); Koine Greek (Hough, Hulley, Sutherland).

DePaul University (Chicago, Ill.)—Vergil, *Eclogues* and *Georgics* (Ring); Cicero, *Letters* (Ring); Tacitus, *Germania* and *Agricola* (Rebenack); Ancient History I, Greece (Rebenack); St. Augustine, *Confessions* (Sherlock); Historical Latin Syntax (Sherlock). Aug. 7-19, Latin Workshop (Sherlock, Ring, Lubera, and Guest Lecturers).

Gettysburg College (Gettysburg, Pa.)—Roman Law (Glenn); Word-Building (Glenn); Latin Literature in Translation (Glenn); Beginning Greek (Shaffer); Greek Literature in Translation (Freed); Reading Course in Greek (according to demand) (Shaffer).

Hunter College of the City of New York.—Intensive Course in Beginning Greek (DeGraff); Greek and Roman Literature in Translation.

Illinois State Normal University.—Intensive Course in Beginning Latin; Elegiac Poets (Graduate level); Problems in the Teaching of Latin (Graduate level); Problems in the Teaching of Latin (Graduate level); Practice Teaching.

Iowa, University of.—Plato (Murley); Homer (Rosenmeyer); Elementary Latin (Rosenmeyer); Latin Review (Rosenmeyer); Latin Poetry (White); Teaching of Latin (White); Cicero's Career as an Orator (Potter); Advanced Vergil (Murley); Ancient Literary Criticism (Murley); Greek and Latin for Vocabulary Building (White). Classical Backgrounds Tour of Europe, June 30-Aug. 29 (Nybakken). Iowa Latin Workshop, June 12 or 19-July 1 (Workshop Staff: Else, Murley, Voelkel, White, Rosenmeyer).

Kentucky, University of.—(June 19-Aug. 12): Refresher Course for High-School Teachers; Greek Civilization (Skiles); Teaching of Latin (Skiles); Demonstration Course in Beginning High-School Latin; Independent Reading Courses in Latin and Greek (Skiles); Four Weeks' Intensive Course in the Teaching of Latin, June 19-July 15 (Staff).

New York University.—(June 26-Aug. 4): Greek and Roman Comedy

in Translation (Undergraduate level) (Casson); Menander (Graduate level) (Casson); Italic Dialects (Graduate level) (Kerns). (June 26-Sept. 15): First-Year Latin (Undergraduate level) (Grummel); Latin and Greek in Current Use (Undergraduate level) (Staff). (Aug. 7-Sept. 5): Venerable Bede (Graduate level) (Maitland).

North Carolina, University of.—Cicero, *Rhetorical Works* (Allen); Horace, *Odes* and *Epodes*, Advanced (Allen); Ovid, *Metamorphoses* (Suskin); Tacitus, *Histories* (Suskin); Greek and Roman Epic in English (Allen, Suskin); Greek Drama in English (Epps); Greek Mythology (Harland); Archaeology and the Bible (Harland); Greek Art (Harland); The Hellenistic Age (Caldwell); The Roman Revolution (Caldwell); courses in various stages of elementary Latin, to Virgil (Staff).

Pittsburgh, University of.—(July 5-Aug. 11): Beginning Latin (Miller); Caesar (Panetta); Vergil, *Aeneid* VII-XII (Miller); Mythology (Young); Etymology (Panetta); Greek and Latin Literature in Translation (Miller); Roman Religion (Young); Ancient History (Young); History of Classical Scholarship (Panetta); Tools of Classical Research (Young).

Saint Louis University.—(June 19-July 28): Latin Composition and Sight Translation (Kaiser); Latin Hymnology (Korfmacher); Studies in St. Augustine, *De Civitate Dei* (Korfmacher); Roman Comedy (Kaiser); Special Study in Greek (Staff); Introduction to Classical Archaeology (Yavis); Latin Epigraphy (Yavis); Graduate Reading Course in Linguistics (Staff). (July 30-Sept. 1): Ancient Writing (Finch); Greek for Latin Majors (Finch). Eleventh Latin Teachers' Institute, June 21-22; general theme, "Greater Effectiveness in High-School Latin" (Korfmacher, Skiles).

Saint Rose, College of (Albany, N. Y.).—Livy; Horace and Juvenal; Mediaeval Latin Literature.

San Francisco, University of.—Greek and Roman Religion; Tacitus, *Histories*; Roman Elegy.

Southern California, University of (Los Angeles).—Greek Literature in Translation (Brown); Latin Literature in Translation (Weston); Mediaeval Latin (Weston); Latin Epigraphy (Cross).

Vanderbilt University (Nashville, Tenn.).—Greek Drama (in the original and in translation); Attic Orators (in the original); Roman Law; Tragedies of Seneca; The Theodosian Code; Vergil's *Aeneid*, *Bucolics*, and *Georgics*.

Vergilian Summer School of Naples.

—Regular summer session. Also, Jan. 1-Dec. 31, special weekly course of lectures in archaeology on ancient sites in Campania and Apulia (Maiuri, Elia, Mustilli, Sestieri). Further information may be obtained from Professor Mary C. Fitzpatrick, Barat College, Lake Forest, Illinois.

Washington University (St. Louis, Mo.).—(June 19-July 28; July 31-Sept. 1): First-Year Latin; Second-Year Latin; Greek Literature in Translation; Cultural Heritage of Greece and Rome; The Roman Novel: Petronius (Graduate level; second session).

William and Mary, College of (Williamsburg, Va.). — Elementary Greek; Greek Civilization and Its Heritage; Advanced Guided Reading in Roman Literature. Twelfth Institute on the Teaching of Latin (June 26 — July 15). — Lectures, Workshop, Discussions, Demonstrations (Wagener, Ryan, Geweke, Fraser). Special bulletin on request.

Wisconsin, University of.—Elementary Greek (Agard); Advanced Reading in Greek (Agard); Greek Life and Literature (Agard); Art and Archaeology (Agard); Horace and Catullus (Howe); Advanced Reading in Latin (Howe); The Interrelation of Roman Archaeology and Literature (Howe).

AN APPEAL

Across the length and breadth of Greece today hundreds of children are dying. They are dying from starvation, from cold and exposure, from tuberculosis and rickets. They are dying because nine years of war have left Greece poor, ragged, and hungry.

The Save the Children Federation has just launched an Emergency Appeal to Save the Children of Greece. They seek contributions in order to send food and clothing to these neediest cases. They seek sponsors who will provide food, clothing, personal supplies, and school equipment for individual children and groups of school children. Individual child sponsorship costs \$96 a year—only \$8 a month to help save a child. School sponsorship costs \$150 a year—only \$12.50 a month to help a group of school children resume a normal education. Any amount at all will help. For further details, write to Save the Children Federation, One Madison Avenue, New York 10, N. Y.

—Bruno Shaw.

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VERSE WRITING CONTEST RESULTS

COLLEGE DIVISION—FIRST PLACE

VESTA'S WAY

BY MARY HARTWICK

College of Saint Teresa, Winona, Minnesota
(Sister M. Daniel, O.S.F., Latin Teacher)

Oh! How I blessed the Fates who
privileged me!
My noble home could not compare to
this!
These thirty years should be one day
of bliss.
Have I not vowed to serve Her faith-
fully?
Her image and Her sacred fire should
be
My treasured trusts; and I should long
to kiss
The garment Vesta wears, nor be
remiss,
But make these thirty years eternity.
Alas! A priestess is a woman still.
The tinder in the heart can strike a
fire.
To Cupid's whim is reason yet un-
known,
And hearts are loath to follow mind
and will.
How strange the household goddess
should require
That we, her Vestals, live our lives
alone!

COLLEGE DIVISION— HONORABLE MENTION

TO THE MOSAIC DOG IN POMPEII

BY ELIZABETH WEYMULLER

MacMurray College, Jacksonville, Illinois
(Mary Johnston, Professor of Latin)

Beware! Beware! The dog lives here!
Of bits of stone, he stands alone
To guard his empty house with empty
fear.
Deserted is the street where stands
his home.
No one is near, no one to hear
His warning guarded in the stone.
A small black dog, in silence still he
cries,

"Where have they gone? Why
have they gone?"
His only answers are the wind's soft
sighs.

NEPTUNE

BY MARY F. DALY

The College of Saint Rose, Albany, N. Y.
(Sister Emily Joseph, C.S.J.,
Latin Teacher)

Loud above the lone sea's pounding,
As a mighty roar resounding,
Howls that master's voice command-
ing

Water-worlds, his weird domains,

Wild as wind-whirls from the fateful
Bag that Aeolus hurled, and hateful,
Cruel as Cerberus, dread dog standing
At grey gates where Pluto reigns.

Terror-thrilled thy fierce importing,
Horror-chilled as Furies sporting,
Sporting at the wild, weird feast
Of the dead who died for blood.

Awe-filled, know I that your seeming
More than mad myth is or dreaming;
Type art thou of man, proud priest,
Born to kiss the stars—or mud.

DIANA CASTA

BY SISTER MARY HUGH

College of Saint Teresa, Winona, Minnesota
(Dr. Lillian McCarthy, Latin Teacher)

Your own, Diana—cool Italian dark-
ness,
Hung for your regal way across the
sky.

With timeless grace you trace a
charmed arc—less

Lovely than remote, more pure than
shy.

Euryalus is silvered; he is seen!
Power is yours, but, chary, you
withdraw.

O Chastity that never, never
loved!

Above his dying you float by, serene;
Your cold star-guardians detect no
flaw—

And sink behind the cypresses,
unmoved.

CLYTEMNESTRA'S GREETING

BY EVELYN ANDERSON

The College of Saint Rose, Albany, N. Y.
(Sister Emily Joseph, C.S.J.,
Latin Teacher)

Ah, welcome, my husband, my lord
and my king!

Oh, how I await what this moment
will bring!

Yet true have I been—more true than
you know—

Through long years since Aulis,
where winds would not blow.

For always within me your memory
instilled

The thought of Diana—our daughter,
your will.

Oh, lonely I've been—in my heart
gnawing pain.

You took from my life what I'll never
regain.

Yes, welcome, my husband, my lord
and my king!

Oh, how I await what this moment
will bring!

Ah, come to me, master—'tis just that
you should.

My actions will tell more than words
ever could!

HIGH SCHOOL DIVISION— FIRST PLACE—LATIN

CARMEN IUBILAEUM

BY MARY HELEN KASHUBA

Little Flower Catholic Girls' High School,
Philadelphia, Pa.
(Sister Mary Josephine, S.S.J.,
Latin Teacher)

O Roma immortalis, nonne vides
populos qui

Iam celebrant portas et conveniunt ut
adorent

Nunc Dominum omnipotentem
iterum intra moenia sancta?

Urbs aeterna, tibi si vox esset, tua
certe

Verba audiremus; nobis quoque res
loquerentur

Omnes occultae quidem et omnes iam
bene notae;

Nobis narrares cur quoque modo
omnia facta:

Exciperes Aenean Troia tum fugien-
tem,

Et Romae reges post tempora longa
videres,

Tum magnum imperium Romae esset
apudque viros qui

Urbem illam incolerent; esset Roman-
us et auctor

Plurimus et scriptor et orator, dux
quoque clarus.

Relligio est nova ibi magna orta
potens quoque in orbe:

Sedem habet in te, Roma, et nunc te
certe ea servat.

Urbs antiqua, aeterna, in perpetuum
quoque regnes!

HIGH SCHOOL DIVISION—FIRST PLACE—ENGLISH

THE SERVANT

BY BRIDGET GALLERT

Emma Willard School, Troy, New York
(Miss M. Corinne Rosebrook, Latin Teacher)

Yes, I've been with the Queen for
many years.

I've seen her through misfortune, seen
her tears

For good Sychaeus, foully slain by
night,

And it was I who helped prepare her
flight

From Sidon. She calls me her faithful one.
 My father served great Belus; I, the son,
 Have known the generous Dido since her birth.
 Yet, as I see her now, radiant with mirth
 And gaiety, amid her banquet spread
 O'er richly covered tables, while the bread
 And wine are passed to all, I feel a doom
 Unspeakable awaiting her. The room
 Is quiet now. Aeneas tells the tale
 Of ravaged Troy, of how his men set sail
 Across the sea, of Juno, who with wrath
 Unquenchable denied the destined path
 To a new city. As he sings his song,
 The Queen appears to fill her heart with long
 And helpless gazing at the man, as if
 Unwillingly she walks toward a cliff
 Where, not controlling her own limbs,
 she falls
 Into the pool beneath. Some power
 calls
 Her on against her will. My only joy
 Would be to help her now. But no,
 the boy
 Upon her lap conspires to make the man
 Enrapture her. And I, her servant,
 can
 Do nothing more than pour the wine
 again.

HIGH SCHOOL DIVISION— HONORABLE MENTION

Honorable mention has been awarded to the poems printed below, and also to "When There Was No Light," by Francena Minakuchi, Oakwood School, Poughkeepsie, N. Y. (Mrs. Eugenia W. Newlin, Latin Teacher); "Return, O Pan," by Jane Newbold, Saint Margaret's School, Waterbury, Conn. (Miss Eleanor C. Bailey, Latin Teacher); "Aeneas Reflects upon Helen," by Gioia G. Siragusa, Hunter College High School, New York, N. Y. (Dr. Lillian Corrigan, Latin Teacher); "Lacrimae Rerum," by Libby Goldstein, Hunter College High School, New York, N. Y. (Dr. Lillian Corrigan, Latin Teacher); and "Rex Aeolus," by Maureen Donna, Academy of Mt. St. Ursula, Bronx, New York (Mother M. Dolores, Latin Teacher).

HYMN TO LATONA

BY ADELE OSBORNE
 The Hockaday School, Dallas, Texas
 (Miss Marguerite Grow, Latin Teacher)

The darkness of a starless night is yours,
 (All hail, Latona!)

The blackened ashes of tall-blazing fires.
 (Diana and Apollo, grant us light!)

Pines, reaching dark against a cloudy sky,
 (All hail, Latona!)
 Let shadows fall to point your lightless way.
 (Diana and Apollo, grant us light!)

Night lends to you its ever-mournful cloak,
 (All hail, Latona!)
 As you pass by bleak marsh and wintry lake.
 (Diana and Apollo, grant us light!)

Yet you, dark goddess, by men driven forth,
 (All hail, Latona!)
 To sun and to bright moon have given birth.
 (Diana and Apollo, grant us light!)

SONNET

BY JIM CRAWFORD
 Haverford High School, Havertown, Pa.
 (Miss Bernice Gilmore, Latin Teacher)

The gods are dead. Their scepters rule no more
 The lives of men. The mighty empire falls
 Which once held sway from shore to shore
 O'er all the nations known. The crumbling walls
 Of temples built by human hands still stand,
 The symbols of another age long past
 When men sought untried paths in every land.
 The gods' one mighty moment seems their last.
 But with the sunrise of another morn
 These crumbling ruins glow anew with light;
 And from the dust behold an age re-born,
 Emerging victor over death's dark night.
 The gods, resurgent, make the earth their home;
 As in the past, all roads now lead to Rome.

FATUM VICTORUM

BY ROBERT STANZLER
 Classical High School, Providence, R. I.
 (Miss Bernice E. Sears, Latin Teacher)

On Ilium, her glory spent,
 Alone, I linger to lament,
 Remembering a city proud
 Which now black smoke and flames enshroud,
 Sending to eternal dust
 Beneath the earth's flame-ravaged crust
 Her heroes, sorrows cumbersome
 To Heaven-blest Elysium.

Beside an altar, bathed in blood,
 Pouring forth life's ebbing flood,
 Priam, once omnipotent,
 Priam, liege magnificent,
 Greets death, and, eager to succumb,
 Bids farewell to his Ilium,
 And from his soul's Gethsemane
 Is lifted to eternity.

No longer lives the might of Troy;
 The victors, eager to destroy,
 Have put the city to the torch,
 To burn, to rage, the earth to scorch—
 The plains, the sea, the sky illumed,
 The bodies of the dead consumed,
 Their ashes scattered as the chaff,
 The smoke, their acrid epitaph.

CAESAR

BY CAROLYN LINDBERG

Sacred Heart High School, Pittsburgh, Pa.
 (Sister Maria Thecla, S.C., Latin Teacher)
 Long ago from ancient Rome
 In armor gleaming bright
 He came and saw and conquered—
 Strange lands fell 'neath his might.
 His life was one of honor,
 His fate the world laments;
 His fame lives to remind us
 Our lives are monuments.

BOOK NOTES

2000 Hard-to-Locate Latin Forms. By Sanford H. Miller. Dubuque, Iowa: Wm. C. Brown Company, 1949. Pp. 36. \$1.25.

If the editors of the latest *Collegiate Dictionary* of the English language have considered it desirable, as they have, to enter "went" with a cross reference to "go," and "came" with a cross reference to "come," editors of Latin-English dictionaries might well enter with appropriate cross references such hard-to-locate forms as *egi* and *tuli*. The fact is that only a few authors even of Latin textbooks for beginners have been kind-hearted enough to do so. Professor Miller is certainly not the first teacher of Latin to discover that even his best students sometimes fail to recognize *abigo* in *abactus* or *tollo* in *sub(t)latus*, or even *ago* in *actus* or *vinco* in *vici*. He is, however, the first, as far as this reviewer is aware, to make available so extensive a list of these and similar more-or-less irregular forms, and to supply each with its appropriate cross reference. Many students and not a few teachers will welcome this first-aid kit.

Presumably the compiler considered and rejected the idea of omitting obvious compounds, such as *abest*, *adest*,

deest, and interest. Such omissions would have greatly reduced the length of the list, and also reduced the cost of the booklet.

Perhaps an indirect result of this publication will be an increased recognition on the part of makers of Latin textbooks that irregular inflectional forms are, from the student's point of view, matters of vocabulary rather than of grammar, and that they should be so presented. —W.L.C.

Greek Myths. By Olivia E. Coolidge. Boston: Houghton Mifflin Company, 1949. Pp. xii plus 244. \$2.75.

Past generations of children read or were told the stories from classical mythology; now they often know them only through an occasional comic strip. Mrs. Coolidge has done a useful service, therefore, in retelling some of the most attractive ones in language that is straightforward and graceful, with picturesque line-drawings by Edouard Sandoz which add to the value of the book for children. The stories are grouped under seven heads: "Stories of the Gods" (such as Hermes the Thief, Phaethon, Arachne); "Loves of the Gods"; "Early History of Mankind"; "Men's Rivalry with Gods"; "Love Stories of the Heroes"; "Adventures" (Atalanta, Perseus, the Argonauts); "Great Heroes" (Theseus and Heracles). The following quotation will indicate the sort of reader for whom Mrs. Coolidge has written: "For seven months of every year Persephone is lost to Demeter and rules pale and sad over the dead. At this time Demeter mourns, trees shed their leaves, cold comes, and the earth lies still and dead. But when in the eighth month Persephone returns, her mother is glad and the earth rejoices."

—W. R. Agard
Sybaris. By Joseph S. Callaway. Baltimore: The Johns Hopkins Press, 1950. The Johns Hopkins University Studies in Archaeology, No. 37. Pp. ix plus 131. \$3.00.

Within the pages of this compact but highly readable little volume the author has assembled what is known of the ancient city of Sybaris, the exact location of which has not been determined, in spite of several exploratory excavations, but concerning which there is considerable information in literature. The divisions of the book are: "Beginnings—The Rivers—The Land"; "History of Sybaris"; "Antiquities"; "Logoi Sybaritikoï." There is a "Prosopographia Sybaritica," a "Prosopographia Posidonia," a bibliography, and an index.

Sybaris, of course, has been from ancient times a symbol of luxury and self-indulgence. The various stories

are recalled by Dr. Callaway—e.g., the tale of the Sybarite who "complained that he had a weal from sleeping on rose petals with creases in them"; of the bath-attendants who were compelled to wear shackles on their feet "to prevent them from walking too fast and scalding the bathers in their haste"; and of the Sybarite who suffered a rupture merely from watching men working! The famous dancing horses of Sybaris are here, also, as are the dwarfs so prized in the city, the rich foods (including the legendary self-kneaded cakes and choice cooked meats borne down to Sybaris by the river Crathis, according to Metagenes, *ap. Athenaeus vi, 269 F*), the silky garments—even the anti-noise regulations ("You could not keep a rooster inside the city"—p. 114).

Scholars will welcome the book as a useful and reliable synthesis of existing information on the ancient city; and even the general reader will find it interesting and informative.

—L.B.L.

A History of Medieval Latin Literature. By Maurice Hélin. Revised edition. Translated by Jean Chapman Snow. New York: William Salloch, 1949. Pp. v plus 130. \$3.00.

Despite the interest in Medieval Latin evinced by students when given the opportunity to meet it, and the existence of two excellent classroom anthologies (Charles H. Beeson's *A Primer of Medieval Latin* and K. P. Harrington's *Medieval Latin*), one looks in vain for a usable history in English of the literature of the period, something comparable, not to Duff's thorough works on the Golden and Silver Ages of Classical Latin—one must not ask for the unreasonable—but, let us say, to Mackail's little masterpiece, or J. J. Rose's more recent handbook. The only English work I know of, Wright and Sinclair's *History of Later Latin Literature*, is unfortunately little more than an overwhelming catalogue of names and titles, confusing to the uninitiate and largely unreadable. This reviewer accordingly welcomed the announcement that Professor Hélin's *Histoire des lettres latines du moyen âge* (Brussels, 1943) had been translated into English. But alas! both contents and translation leave much to desire. Limiting himself to "literature in its narrowest sense" (p. 4) and to the period from 500 to 1500 A.D., the author does find room within his allotted space for a discussion of personalities, trends, genres, and styles; but his treatment is inconsistent and fragmentary, with, from the layman's standpoint, an unwarranted assump-

tion of familiarity with people (e.g. Aethelwald of Mercia, pp. 23-24), literary forms (see the section on the sequence, pp. 49-51), and modern scholarly controversies (e.g., p. 46), and abrupt, often puzzling transitions from one topic to another (e.g., p. 98, from *Ysengrimus* to "elegiac comedy"). The last chapter, covering the thirteenth and fourteenth centuries in nine pages, is especially weak, sketchy, and disconnected. There is, however, a valuable attempt to present a unified picture, against the social and historical background of the writers, that will account for choice of form and content, and a welcome abundance of brief quotations from the poetry treated, as well as occasional epitomes of the contents of prose works. The "Select Bibliography" contains some fourteen items, two of them periodicals, and all well known. As to the English version, it is marred by occasional mistranslations and unidiomatic English, and frequent faulty punctuation. It also adds a very restricted index, which is still an improvement over the indexless French edition. No, a good history of the fascinating Latin literature of the Middle Ages is still an unfulfilled need. —K.G.

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Canemus. By Julia B. Wood. In two parts, "Group I" and "Group II." Both contain Latin songs and translations of Latin songs, with music. In addition to the songs in "Group II," there is information on ancient music, rhythm,

and verse, and a bibliography on the music of the Greeks and Romans. Group I, 50¢; Group II, 70¢.

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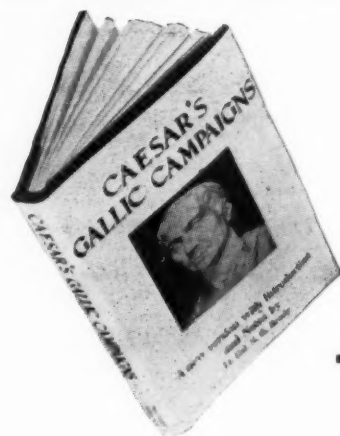
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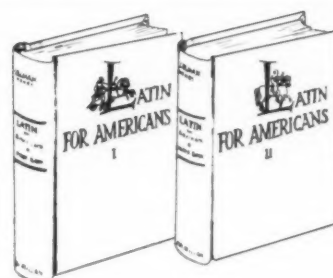
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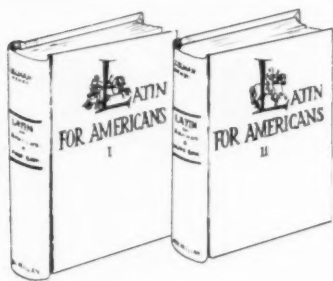
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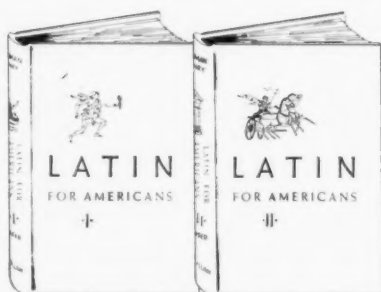
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